5

THE BLACK BOOK OF CONSCIENCE.

OR,

God's *High Court of Justice in the Soul.*

Wherein the truth and sincerity, the Deceit and Hypocrisie of every Mans heart and ways is judged and discovered, by their Consciences.

Very seasonable for these times, wherein wicked men, under pretence of liberty of conscience, take liberty to Sin and Blaspheme.

The 42d. Edition. By Andrew Jones

The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings, Jer. 17.9.10.

Unto the pure all things are pure, but to them that are defiled and unbelieving, is nothing pure, but even their mind and conscience, Tit. 8. 15.

Take heed to your selves what Conscience you have For Conscience will damn, and Conscience will [illegible]

Printed for *J. Clark, W. Thackery, & T. Passing.*

THE BLACK BOOK OF Conscience.

Revel. 20. 12.

nd I saw the dead, small and great, stand before God, and the books were opened; and another Book was opened, which is the Book of Life; and the Dead were judged of those things which were written in the book according to their Works.

AS there are several Books of GOD which he hath written for the good of all the Children of men: so there are two special Books, by which Lord will proceed in Judgment against all Sons and Daughters of men. The Books ich God hath given to the Children of men the use and comfort of Salvation, are these: st, and chiefly, the Books of the Old and w Testament, where Jesus Christ, in all

his Offices, King, Priest, and Prophet, to rule and guide us by his spirit in our hea is made known & declared unto us. And th in likewise is set down how every one of ought to live & demean himself in this pre worlde: with several fearful examples of G heavy Judgments against wicked & noto Sinners, in drowning the old world for t sins and wickedness, as you may see in th of Genesis. So likewise in destroying Sod and Gomorrah by fire from Heaven, Gen 24, 25. And the Lord rained upon Sodom Gomorrah, Fire and Brimstone, and overth those Cities, and all their Inhabitants. A sundry other fearful examples of Gods ju wrath and indignation, both against sin Sinners in general and particular: All w as St. Jude saith in his Epistle, are set f for our examples, suffering the vengeanc the Eternal fire. Not for our Examples t we should do as they did, to commit such l lest the Lord lay upon us such, or more hea weights of wrath and vengeance.

So likewise in the book of the Scripture set forth the blessed and happy estate and c tion of all the godly, both in this life, and life to come, as you may see, Psal. 1. and 15 and Psal. 92. The godly man shall be livered from the snare of the Fowler,

om the noiſome Peſtilence. And becauſe he
th made the Lord his refuge, there ſhall no
il befal him: So he ſhall give his Angels
arge over him, for to keep him in all his
ys, ver. 20. 21. The joys that are prepared
the godly, and the eternal torments that
e appointed for the wicked, are here likewiſe
forth in the book of the Scripture, as you ſee
t. 15. 34. 41. To the Godly, Come ye
eſſed of my Father, (ſaith Chriſt) inherit the
ngdom prepared for you, from the beginning
the World. But to the ungodly, Depart
om me ye curſed, into everlaſting fire, prepa-
d for the Devil and his Angels.

Another great Book of God, is the Book of
e Creatures containing thoſe mighty works
th of the Creation and Providence, wherein
e Almightineſs, power, and goodneſs of
d are ſo plainly written, that he that runs
y read and ſee it. For as the Apoſtle ſaith,
m. 1. 20. The inviſible things of him from
e creating of the World are clearly ſeen:
ing unde ſtood (ſaith the Apoſtle) by things
a are made, even his eternal power and God-
al, ſo that they are without excuſe. Who
t an Almighty God could out of Nothing
ate all things? As David ſaith, It is no-
ing but the Almighty Power and Won-
ful Providence of God that bears up the

earth, and upholds the Foundation thereof. &
this Book, even the very Heathens, who kn
not God in his World, who never heard of
Jesus Christ or Salvation, are acquainted wi
they (I say) by seeing and reading the migh
Works of God in the world, do confess and
Verily there is a God, & none but a God cr
create those glorious creatures, the Sun, &
and Stars.

So likewise there are two several Book
which God will judge all the Sons & Dau
ters of men at the last. And there are first
Book of his remembrance, written by himse
wherein the lives of men, yea, their h
thoughts are recorded; as David saith, Psal
11. The Lord knoweth the thoughts of m
that they are vanity. And Psal. 139. 1, 2,
5. saith David, O Lord, thou hast searched
and known me, thou knowest my down-sitti
& my up-rising, thou understandest my thoug
afar off. Thou compassest my Path and
ways. There is not a word in my mouth, b
thou, O Lord, knowest it altogether. And
though the heart of man, as Jeremiah sai
Jer. 27. 9, 10, is deceitful above all things
God doth exactly know every turning & co
thereof. I the Lord know the heart, (saith
I try the Reins. There is nothing can be
from his eternal all-seeing eye.

And then secondly, There is the Book of Conscience, in which is exactly written all our actions, thoughts, words and deeds; and according to this book of conscience, and what is therein written, will the Lord proceed in judgment, and every mans conscience shall be his own Judge. Saith God, what hast thou done? how hast thou lived in the world? Why, thus and thus have I lived, saith Conscience. Conscience will then speak the truth, and nothing but the truth. O Lord, (saith a wicked mans Conscience) I have dishonoured thy Name, I have abused thy grace and mercy, in turning it into wantonness. I have abused thy creatures by wasteful and riotous spending to please and satisfie my Lust, saith the Prodigal mans conscience; and by chambering and wantonness by Gaming & Dicing away my precious time, with the lascivious and voluptuous mans conscience. Thou gavest me time and seasons of grace & mercy, & many precious opportunities, & soul-advantages whereby I might have wrought out my own salvation with fear and trembling: and as St. Peter saith, I might have made my calling and election sure to my own Soul; but instead of working out my own salvation with fear and trembling & in making my calling and election sure, I have wrought out my own damnation, without either fear or wit

wit, and made my self sure of eternal & ev
lasting wrath and condemnation, saith the m
moral, formal and prophane Christians Co
sciences. Ah Lord! (saith the dissembling Hy
crites conscience) I have bæn but an out
Christian. I have gone to Church but only
Dogs do, for fashion sake, and to be loked
on, and esteemed among my Neighbours:
have made a shew indæd and pretence of reli
on and holiness, but it hath bæn a mær she
I have altogether denied the power and pra
of it in my life and conversation, as it is, T
1. 16. They profess that they know God, b
in their works they deny him; being abomina
and disobedient, and to every good work r
probate. And why so? Because (he saith in
15. v.) Their minds and conscience are defile
Ah! my conscience told me several times, th
I was but an Hypocrite a mær painted Se
pulchre, fair without and foul within: O, h
I would not hear conscience then, but slig
ed and neglected him. Ah! but now my co
science makes me hear him whether I will
no: therefore Lord do with me what th
pleasest; true & righteous art thou in thy dea
ings toward me, be they never so harsh, they a
but the just reward of my iniquities. And sai
the covetous mans conscience, and the gripin
cruel, extorting Usurers conscience, Lord
confe

nfels I have bẽn a covetous wretch, but I ave not coveted after Heaven; it hath bẽn my hole trade and buſineſs to cozen and cheat o-hers, and to gripe and grind the faces of the oꝛ, and all that I could do unto others: But las foꝛ me, what have I done? I have quite & lean undone my own Soul, & that to all eter-ity: I have bẽn very cruel and unmerciful others, I would not foꝛgive my poꝛ brethren n the leaſt. O Lord, I deſerve no mercy at thy ands, the hotteſt place in Hell will be too cool oꝛ me.

What have you done with all your Wealth, ſaith God to rich men all thoſe great Eſtates nd Poſſeſſions which I lent to you, oꝛ rather ntruſted you with as ſtewards: How have you mployed them: what of them have you laid out o lent to me again in relieving my poꝛ mem-ers? What good have you gotten to your own ouls by them? have you laid up any thing in oꝛe foꝛ eternal life? O no, ſaith conſcience, I ave not Lord! I have not. But this I have done have treaſured up wrath againſt the day of rath. My gold and my ſilver is ruſted, my riches re corrupted, & my garments moth-eaten, as . James ſaith in his 5. c. 12, 13, 14, ver My old and my ſilver is cankered, and the ruſt of hem is now a witneſs againſt me to condemn e, & eats my fleſh as it were fire. And now al-o behold the hire of the laboꝛers who have rea-

[ped

ed down the field, which I kept back by fra
cryeth, and the cries of them which have reap
are entred into the ears of the Lord of Sa
baths: I have lived in pleasure on the Earth
and been wanton, and I have nourished m
heart as in a day of slaughter, I told you (sai
Conscience) that for all your pleasures, and fo
all your Riches, and for all your greatness an
delight, you must come to judgment, and giv
an account to God for all your actions and fo
all your wealth & how & which way you spen
every penny that he lent you: did not I tell yo
saith Conscience? True it is, my Conscienc
told me, but I slighted Conscience as a thing o
no value or account. Ah miserable man that I
was, to slight this good voice of Conscience!
Woe unto me, my punishment is less than my
iniquities deserves. Thus, and thus will mens
Consciences deal with them before the Lord.

When Peter had denied his Lord & Master,
his conscience let him alone once, yea, twice,
but the third time the Cock crew, and Peter's
heart smote him for what he had done, and he
went forth and wept bitterly. Peter did not go
about to stop the mouth of his conscience, as Ju-
das did, and so hanged himself: No, Peter clo-
sed with the voice of his Conscience, & so by his
true and unfeigned repentance obtained mercy.
So likewise David, when the Prophet Nathan
(in

in 2 Sam. 1. 13.) had by the parable of the Ewe-Lamb, shewed David the evil of his sins, present-ly David was convinced in his conscience of the sorridness of his great sins: And David said unto Nathan, I have sinned against the Lord: Have mercy upon me (saith David, Psal. 51. the Psalm of Repentance) according to thy loving kindness. According to the multitude of thy tender mercies, blot out my transgression. Wash me throughly from mine iniquity, and cleanse me from my sin: For I acknowledg my transgression, and my sin is ever before me. Against thee, even thee only, have I sinned, and done this evil in thy sight. David had a very tender conscience, for when he did but cut off Saul's skirt his heart smote him, his conscience accused him: as you may see 1 Sam. 24. 25. O but how many wicked men are there now, whose conscience tells them over & over again of their sins, and yet for all that they stop their ears against conscience. How many times doth the beastly Drunkards conscience, the prophane Swearers, & the Sabbath-breakers conscience tell them of their sins, and yet notwithstanding, for all the checks of conscience, they will go on in their sins, and fill up the measures of their iniquities, & so make conscience fill up his black Scroll of Indictments against them, whereby they are everlastingly condemned:

ned: O if men would but be convinc'd in the consciences of the evil of their ways when the conscience tells them of it; how many thousands might be brought home by repentance to life-eternal, who now run headlong to the pit of destruction? I am perswaded that many who cozen and cheat by undermining & overselling by using false and light weights and measures cannot chuse but meet with many checks from their consciences: And O that men would be convinced of this evil.

Hear this, O ye that swallow up the needy by false weights & measures: O be convinced in thy conscience! Make Conscience thy friend now by forsaking thy evil practises, lest conscience prove thy foe to torment thee forever: but men now a days instead of being convinced in their consciences of the evil of their ways, are not ashamed to commit all manner of abominations, and that with greedines and then lay all the blame upon their poor consciences: And why so? It was my conscience say they, as many of our cursed diabolical ranters Quakers, and notorious wicked Libertines in these our days, have laid all their impieties and horrid blasphemies upon their consciences. Ask them but the reason why they deny Christ, and the Scripture, and cast off Ordinances, and the Ministry of Christ, and live as they list,

and

nd refuse subjection to Magistrates, and in heir actions become worse than beasts? Why hey do hold such damnable and devilish opinions both against God & Christ, yea, against humanity it self? Ask them the reason of these things, and what do they say? It is from the light within us, it is the liberty of our Consciences; and have we not sought for liberty of Conscience? Ah cursed wretch! the Light within you is Darkness! Is this the liberty of conscience? No, no, this is the liberty of thy lusts, and the delusion of the Devil, thou hast seared thy Conscience with a hot Iron; but yet at last, thy Conscience, though thou hast defiled it never so much, will put the Saddle upon the right Horse, and charge thee home with all the blame. Is liberty of conscience a Liberty to sin? No, God forbid: Shall we sin (saith St. Paul, Rom. 6. 1.) that grace may abound? No. God forbid. I dare not, saith a gracious heart, my conscience tells me I must not. How shall I (saith Joseph, Gen. 39. 9.) do this great wickedness, and sin against God? The grace of God (saith the Apostle Tit. 2. 11.) that brings Salvation, teacheth men to deny ungodliness & worldly lusts, and to live soberly, righteously and godly in this present World: and not to live as we list, which is a sign of no grace at all.

A truly tender conscience will be very tender

der of committing sin, and will have a circum
spect care over himself, how he walks, & ho
he lives, that so the name of God and of Th
be not blaspheмed: but in these last and wo
of times, wherein men, as St. Paul sait
make shipwrack of faith and a good conscienc
men have not minded this at all, but ha
taken a full liberty to commit all manner o
sins. And I pray God that this sin be not cha
ged upon those, who instead of restraining me
from Sin, and punish them for sin, have b
their evil examples encouraged them to Sin.
Let men take heed how they sin, because gra
abounds. For, saith the Apostle, Heb. 13. 26
27. If we sin wilfully after that we have re
ceived the Knowledg of the truth, there re
maineth no more sacrifice for sin, but a certai
fearful looking-for of Judgment and fiery in
dignation from the Lord. For the wrath o
God (Rom. 1. 18.) is revealed from Heaven
against all ungodliness and unrighteousnes
of men, who hold the truth of God in unrigh
teousness. Read these two Texts, and trem
ble all ye that take liberty to sin, 'cause the grac
of God hath abounded. How will ye be able t
look either God or Conscience in the face? cer
tainly ye will never be able to do it, unless you
repent: for if men will sin willingly, notwith
standing all their checks of conscience, their
con

nscience will condemn them irresistably before
e Lord. For certain it is, there is conscience
every man, that sees, and observes, & takes
tice of all their ways, and will keep a just
count of them, and so be a witness either for
against the Soul at the day of Judgment.
hat was it that made the Apostles so joyful
their troubles and persecutions? was it not
e witness of their consciences? see, 2 Cor. 1.
2. Our rejoycing is this, (saith St. Paul) the
timony of our Conscience. What was it
ade Paul and Silas sing in Prison for joy? was
not, that their conscience told them they
re happy and blessed men, notwithstanding
l their sufferings and reproaches.

Now what conscience is, I shall briefly shew
u, and so conclude. Conscience is a thing with
hich God indowed the soul of man by Creati-
, and is for our comfort, if we live as well as
ought to do, but will be a dreadful terrour to
those that live and dye in their sins. For this
nscience was in Adam before his fall, though
t as a condemner till his Fall: For where
re is no sin, what needeth an accuser? So
ng as Adam kept the commands of God, there
as no cause for conscience to condemn him;
t as soon as ever Adam transgrest, his con-
ience flew in his face, which made him flie
m the face of God, as you may see, Gen. 3. 7, 2

The

The eyes of them both were opened; their
sciences accused them, and they hid themsel
And this conscience is only in men: wo
nor brute beasts wanting reason, are not cap
of Conscience, and the Beasts when they
there is an end of them: but it is not so
men, for conscience in man followeth the m
further than the Grave; for if men might
their conscience with them in their graves,
might be happy, notwithstanding all their
ses of conscience; for man oftentimes ag
all Reason, Equity, or Conscience, doth w
than the worst brute beasts. And this consci
keepeth his Court in the heart, and there
upon the life and death of the Soul, and ac
ding as he finds every ones work, so doth
pass sentence of condemnation or absolut
for there is no bribing of conscience, consci
will speak the truth of every mans ways be
the Lord, be they good or evil. If our hearts
demn us, (saith St. John, 1 John 2. 10.)
is greater than our hearts, that is our consci

And God hath given this power to co
ence, because men should have no plea of ex
before the Lord, it was not Pilate's wash
of his hands, and saying, I am guiltless o
blood of this just man, that could wash a
the guilt of Christ's blood from his consci
Pilate's conscience told him, that Christ w

ll man, and that he saw no cause of death in
im at all, Luk. 23. 23. and yet cursed Pilate,
ontrary to the light of his own conscience, de-
vered the Lord of life into the hands of bloody
en to be crucified, and so brought the guilt
his own blood upon his own Soul.

He that will not indure conscience to reprove
im for his sins, certainly he loves to go to
ell without controul: and he that will not in-
ure Conscience to tell him of his sins here,
all whether he will or no, suffer sufficient tor-
ent for his sins hereafter: For an evil Con-
ience is an Hell to the Soul here, and shall be
Hell of Hells hereafter.

Now then if there be such a thing in man as
nscience, and that his conscience shall either
cuse or condemn him, then let every man
ke heed how he orders his conversation in the
orld: Do not give leave to your selves to
ink, say, or do any thing, but what you are
lling to own before the Lord at the last day.
Therefore let every one of us so think, and so
ak, & so do, that we may not have a Consci-
ce to condemn us; but let us live as those that
pect to have conscience witness for them be-
re the Lord, that with godly sincerity they have
d their Conversation in this world. But
at Multitudes are there in this world that
es as if there were no conscience at all; nei-

ther God nor Devil, nor Heaven nor Hell whose God is their belly, and whose end is destruction, (as St. Paul saith, Phil. 3. 19.) who declare their sin as Sodom, and hide it not. Woe unto them, saith the Lord, they have rewarded evil to themselves, Isa. 3. 9. This may be said of thousands among us, whose countenance testifie against them, their wanton trailings, painted faces, naked Breasts, powdered locks, & other antick fashions, testifie against thousands both of men and women, that they little mind this great truth, that conscience will and will declare all their doings to God, put Hamans, drunken Nabals, and whoring Jezebels, declare their Sin as Sodom, and hide it not, and as for conscience, they turn him off. But let these miserable wretches know this, the Apostle saith, Woe unto them who have rewarded evil unto themselves; they have treasured a long, black, bloody bill for conscience to put against them at the last day of the term of their lives, as soon as ever their souls are departed from their Bodies, sentence shall be passed against them, according to the light and testimony of their own conscience.

Seeing then conscience will give testimony of every ones ways, let us not slip Conscience, let us not stop the mouth of Conscience, seeing Conscience can and will speak, & tell us what

we are. Many there are that go about to ſtop the mouth of conſcience, when conſcience deals plainly with them, and tells them of their ſins. Oh they cannot indure to hear that; but remember the miſerable end of Judas, what ſaid Judas's conſcience to him? Thou haſt betrayed thy Lord and Maſter for a little Silver.

Ah covetous wretch! but could Judas's Silver ſtop the mouth of his conſcience? No, Judas's conſcience ſo terrified him, that he flung in the money again, and ſo went and hanged himſelf.

Solikewiſe remember the fearful eſtate of Cain, and many others, whoſe conſcience made them to poſſeſs the wrath of God here on earth. A wounded ſpirit (ſaith Solomon, Pro. 8. 14.) who can bear? A tormenting and condemning conſcience who can indure? O there is nothing of conſcience it is Gods Vice-gerent in the Soul. When Conſcience ſpeaks threatning language to many for ſuch and ſuch ſins, they ſeek to turn conſcience out of doors; but becauſe they cannot poſſibly do this, they ſtrive to ſtop his mouth by running wilfully into ſin; like men that deſperately give up their Souls to the Devil, and ſo make ſhipwrack of Faith, Conſcience, Soul, and all for ever, and then follows (as we have ſeen by woful experience) ſelf-ſtabbing, ſelf-hanging, drowning, or

poysoning, or some such-like accursed ends, & consider this all ye that forget God & make conscience of your ways, you undermine your own salvation. Many men deal with Conscience as Felix did with Paul, Acts 24.25. will hear conscience so long as it speaks, but when conscience tells them throughly their sins, their darling Sins, then they have enough of conscience, and so puts him off, they be better at leisure.

When there was no King in Israel, every man did what was good in his own Eyes; where there is no conscience alive in the soul men live as they list; but yet for all this, Conscience will speak home at last. If thou art a Drunkard, or an Adulterer, or an unjust Dealer, or whatsoever sin it is thou art guilty of, conscience will make it known; & if at last conscience doth condemn, thou shalt never be saved. But on the contrary, though men & devils say thou art an hypocrite or the like, yet if thou hast the testimony of thy conscience, God will own thee as just & righteous. One dram of the peace of conscience is worth a thousand worlds. What would the damned in Hell give for a little of this lasting joy, this peace which passeth all understanding, the want of which is their hell, worse than Hell?

Think upon this, Ye great ones of the world

old, who live in pleasure: Remember that
ere is a conscience, and that there is a God,
d that thou hast a precious immortal Soul;
ch if thy conscience witness against, shall
thrown into Hell. You that eat the fat and
nk of the earth, and drink Wine in Bowls,
d cloth your selves in Silks, remember this
r conscience takes notice of all your ways, of
e pride of thy heart, of the vanity of thy life,
d setteth all down in his Black Book. You
t like the Harlot (Prov. 7.) cry, Let us take
r fill of Love and Pleasure. Consider that
l these things must have an end, when all is
ne, the bell must toll, and you must all dance
ter Deaths Pipe, who are now singing and
inging your selves in worldly pleasures and
light. Oh, if God should say to any soul of
u, as he did to the rich fool, in Luk. 12. 20.
is night shall thy Soul be taken from thee.
t shall little advantage you then to weep and
y. Oh that I were out of these internal and
ternal flames! O that I hearkened when
me was to the voice of Christ and my own
nscience.

The sighs and groans of dying men are of-
n very bad; but the cries and groans of the
mned in Hell, can never be imagined or ex-
ssed. Oh consider this, you that sin away
science, that quaff and drink away conscience

accom-

accompanying one another in Sin; take
you be not found one day to weep over one
thers backs in Hell; certainly whole coach
of Gallants will be tumbled down into
The Lord awaken your sleepy dead consci
before you go hence and be no more seen.
pitty it is, that persons that bear the Im
God, and as it were in outward glory
beauty, gods above others, what pitty is it
such beauty should come to be embraced by
loathsome Devils in Hell? Thousands
are, that court and sport, pin and paint
their time, whose end is to be burned, and
at last perish in Hell. Fruitless Fig-trees
are that bear nothing but leaves. Cut
down (saith God) and cast them into the
To perish in a Prison, or on a Dunghill is
thing, to dye for want of food is nothing;
zarus dyed so, whilst Dives with his delic
fare dyed on his bed of Downe, and was
into Hell. You that lye upon beds of I
and have your Hangings of Needle-work
you get not Christ and a good conscience,
shall be your fare, & Devils your compani
to torment you for ever; And who shall be
to stand in the day of the Lords wrath?
who can dwell with everlasting burnings?

Companions in sin shall be companions
Hell; and those who can sport and play

h another, shall in Hell drag & torment one
ther, and curse the day that ever they saw
another, and cry out one of another, Oh
e miserable wretches are we to lose the
ven of Heavens, for a little vain delight,
love and favour of God, for the love and fa-
r of wicked Companions, in whose presence
more delighted, than in the everlasting love
God, whose pleasures are pleasures for ever-
e. What profiteth now that we have had
Wine and our Musick, our fill and our full
elights? O wretched creatures that we
! who shall deliver us from this dying death
e miserable torments? Wo unto us, we
e rewarded evil to our own Souls, we are
ished for ever from the presence of the Lord,
have utterly lost that inward peace of con-
nce, the want whereof, addeth torment to
Torments, and maketh us in our misery
e exceeding miserable.

Now the Lord give every one of us his peace,
Joy; which that we may all have, The
ce of God, which passeth all understanding
p your hearts and minds in the Love and
owledg of Jesus Christ: And the blood of
ist wash and purge our consciences from
d works, that we may serve the Living
d; Which that we also do, the Grace of our
d Jesus Christ be with us all. *Amen.*

FINIS.

BOOKS, printed for and sold by J. Cl
W. Thackeray, a. d T. Passinger.

The plain-mans Path-way to Heaven.
The Sin of Pride Arraigned and Condem
The Black Book of Conscience.
The Dreadful Character of a Drunkard.
Englands faithful Physician.
The Fathers last Blessing to his Children.
Dooms day at hand.
Peters Sermon of Repentance.
The Charitable Christian.
Death Triumphant.
The Godly Mans Gain and the wicked m
woe.
The Sinners sobs.
The Swearer and the Drunkard, two Bret
in Iniquity, Arraigned at the Bar.
A Book of Prayers and Graces.
The ready way to get Riches, or the p
man's Counsellor.
The short and sure way to get Grace and
vation.
The Touchstone of a Christian.
The Path-way to saving Knowledge.
Every mans Duty, and the Godly mans
ctice.
The Christians guide.
The way to Heaven made plain.

*Read them over carefully, and practice
constantly, and rest assuredly thou wilt find
comfort in them to thy own Soul; and are b
pence a piece.*

6. 173

A WARNING TO *VVicked Livers*;

Or, A faithful and true Account of the Life and Death of *John Duncalf*, whose Hands and Legs rotted off in *Staffordshire*.

Who having stole a BIBLE from *Margaret Babb*, and being after some time taxed with it, denied that he stole it, and wished that his Hands might rot off.

Which befel him according to his rash Wish, as is most fully and truly related in this little Book: the Truth of which is attested by Persons of unquestionable Reputation.

S. Ford, D. D.	*John Raynolds.*
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